TOWN & COUNTRY CHURCH

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In This Issue

The Lutheran Church at Whitehall, Wis., has done unusually well serving both town and farm people, and Marilyn Gilbertson of the staff of the Winona, Minn., *Republican Herald* tells about the whole program on Page 1.

The significance of the United Church Canvass for your community is concisely presented by Karl Quimby, Methodist official, who has been active in this cooperative finance project, Page 2.

Some reflections on one of Robert Frost's best-known poems—Page 3.

What Shirley Greene told the Farmers Union about the family farm is recorded in large part on Page 5.

A French Protestant paper recently honored the memory of the famous Lutheran pastor of Alsace, John Frederick Oberlin, after whom Oberlin College was named—see Page 8.

For a narrative of summer travel in Nova Scotia, see Page 9.

Aaron Rapking's report on Southern Louisiana—Page 10.

Continuing our series on rural church leaders in the U.S.A., we present an account of the career of Ralph A. Felton, from a radio address by Bristol Chatterton, a Methodist pastor at Esperance, N. Y.—Page 12.

No. 83

November, 1952

Church Membership Exceeds Community's

MARILYN GILBERTSON

• Members of Our Saviour's Lutheran Church at Whitehall, Wisconsin, attend a church with a membership larger than the population of the community.

Our Saviour's Church has about 1,475 members, nearly 100 more persons than there are in Whitehall. (Although designated as a city for political purposes, Whitehall, in regard to population, is considered a village by the Census Bureau.)

The unusual situation arises from the fact that Our Saviour's, located in a predominantly Lutheran area, serves both city and country residents, with about one-third of its membership coming from the country.

Church Plant

The church is "big" too in terms of church plant and number of activities. Church-sponsored organizations, which draw community-wide membership, hold their meetings at the church besides the numerous religious groups which meet there.

Nearing completion is a $90,000 Sunday school building and parish hall, which will include sixteen Sunday school classrooms, a youth parlor and kitchenette, a chapel and two assembly rooms, one of which will serve as a Scout room. Since 1938, Sunday school and social activities have been held in the church basement and the former Presbyterian Church, used as a parish hall.

Besides providing church activities for its own youth and adults, the congregation feels a responsibility—because of its size and position of natural leadership—to make available community activities which might be neglected otherwise.

In that effort the church serves the entire community by sponsoring all the Scouting in Whitehall—Brownies, Intermediate and Senior Scouts for girls; Cubs, Scouts and the Explorer post for boys. Members from other religious faiths are assisted in earning their respective church awards.

Until recently the church also sponsored a 4-H club for its rural children but since so many youth belong to area clubs they are now encouraged to join existing groups.

The Rev. O. G. Birkeland, for twenty-one years the pastor of Our Saviour's believes a church can be not only "a center for spiritual nourishment but a community center to build character."

The Family Farm

Because one-third of the congregation is composed of country residents, although the church is located in town, due emphasis is placed on farm ownership, soil conservation and farm organizations. The Brotherhood assists indirectly in helping hold farms within the membership. A Brotherhood placement bureau encourages members to advertise needs and sales through the synodical church paper. Rural Life Sunday receives local attention.

Most farm operators are owners. Land is usually inherited and tenancy migration and ratios are low. Of primarily Norwegian background, farm owners are mostly second and third generation residents.

Program

Our Saviour's, about evenly divided between men and women and young and old, receives about one hundred new members yearly by baptism and reception (not subtracting for deaths and transfers). There are 385 persons in the Sunday school, which starts children at three years of age and carries them through confirmation, a four-year post-confirmation Bible department and two adult groups. The post-confirmation department, instituted by Pastor Birkeland, has served as a model for most congregations in the Evangelical Lutheran Church.

Also active in the church are three choirs and the Junior and Senior Luther Leagues. Vacation church school is held each summer.

The congregation serves the community and country in that many of the city and county public offices are held by its members.

Membership

Our Saviour's Church includes 1,020 confirmed members. The congregation has doubled in size during the last twenty years, which is due partially to a substantial increase in city population.

In 1951, total giving reached $28,500—high because of the building program. Of that amount $8,685 went to benevolences and about $7,000 for staff salaries (pastor, secretary, treasurer, custodian and organist). There has been a fifty per cent increase in total giving in ten years. The pastor receives additional income from the Independence, Wis., Lutheran Church, which he also serves.

Our Saviour's is the result of the union in 1917 of the Whitehall Evangelical Lutheran and the Emmanuel Evangelical Lutheran congregations, the former affiliated with the Norwegian Lutheran Synod and the latter with the United Lutheran Church. Whitehall services began in 1870 and Emmanuel services in 1899.

Services of the merged congregation were held in the Whitehall building from 1917 to 1919, when the building was destroyed by fire. The present brick structure was completed in 1920. There has been a resident pastor since 1904.

In mere size and activity, Our Saviour's Lutheran Church is impressive. From the energetic, sincere pastor, one receives the feeling that beyond that, and more fundamental, are a spiritual atmosphere and a devotion of members to their religion. Through the whole program and life of the church, God is being served.

"Country Doctor" Feted

• Dr. S. M. Cotton of Goldsmith, Indiana, celebrated his fiftieth year as a "country doctor" on August 24, 1952. More than 3,000 persons paid honor to him.

New Support for the Churches!

KARL QUIMBY

• The United Church Canvass is an attempt on the part of a group of churches in a given community to raise their annual budgets simultaneously.

There is no community-wide news appeal in a single church raising its annual budget. But when all the churches, or at least a majority of them in any region start to do it together, that at once becomes headline news.

The heart of the United Church Canvass is found in the word *United!* The inner genius of this movement is to have the churches do whatever they do together!

Canvass Period

Long experience has found that the month of November is the best time of the entire year for raising funds. A survey revealed that the largest number of churches conducted their fund-raising efforts in November. The second group came in March. But several denominations have shifted from the spring to the fall period in order, in part, that they may secure full advantage of the United Church Canvass program in their community.

You will note that this *united* approach makes a small but very important shift in the nature of the financial appeal. The entire basis is shifted from that of maintaining individual churches to the strengthening of the spiritual foundations of community life. It is an attempt to recover the vital religious heritage which came to this country in the beginning.

Program

How does it work? In a United Church Canvass, each church prepares its own budget, enlists its own workers and administers its own resources. There should be a central supervisory committee composed of representatives of the participating churches. The strength of the committee depends on the solid backing of laymen. When they become interested and even enthusiastic, the success of the venture is assured. The central committee plans the community-wide campaign, securing and directing the publicity through radio, newspapers, and bulletin boards. Each local church promotes its own educational campaign. Thus there is a local publicity within the church, and an over-all publicity in the community; both augment the emphasis and give it added force.

The small expense for the publicity is paid for by the individual churches on a prearranged basis or percentage. It is always very small. A rally meeting of all the canvassers on the Friday night before Canvass Sunday often adds a climax to the total effort and makes a powerful impression. No single church stands alone; it is a part of a larger fellowship.

Many churches plan for a Loyalty Sunday, usually the second Sunday in November. Before that date, the literature has been prepared and the congregation coached in the objectives of the effort. All members are especially urged to attend church and to pledge their personal and financial support to strengthening the spiritual foundations of their own community. Hence on that Sunday thousands of people bring their pledges to the church and place them on the altar or collection plate. This stimulates attendance and lightens the load of the canvassers.

In general this is the way it works in a local community. There is no standard pattern and there is ample room for local initiative.

Results

What are the results? Often the results are in direct proportion to the energy and skill which the local committees put into the effort.

Perhaps the best way to tell of the results is to give an example. Take New Britain, Conn., as a starter. In this community seventeen churches cooperated and secured in 1952 an increase of 11% over the previous year. This gave these seventeen churches a total of $27,941 in

new money. There were seventy-six radio announcements; fifteen newspaper advertisements, plus twenty news articles; cards in local buses, and a special display in the bank window. Through the use of these methods and working through these new channels, the entire community felt the impact and the influence of the Christian faith. Not only were added funds secured, but the whole idea of the Christian Church was made central in the thinking of the people and in the life of the total community. This is the finest evangelism of which we know.

The United Church Canvass invests the budget with new meaning. It is more than a goal to be attained, it is a tool to be used. It is far more than collecting dollars; it is a powerful force which strengthens the Christian faith everywhere.

U.N. Expanding Technical Assistance

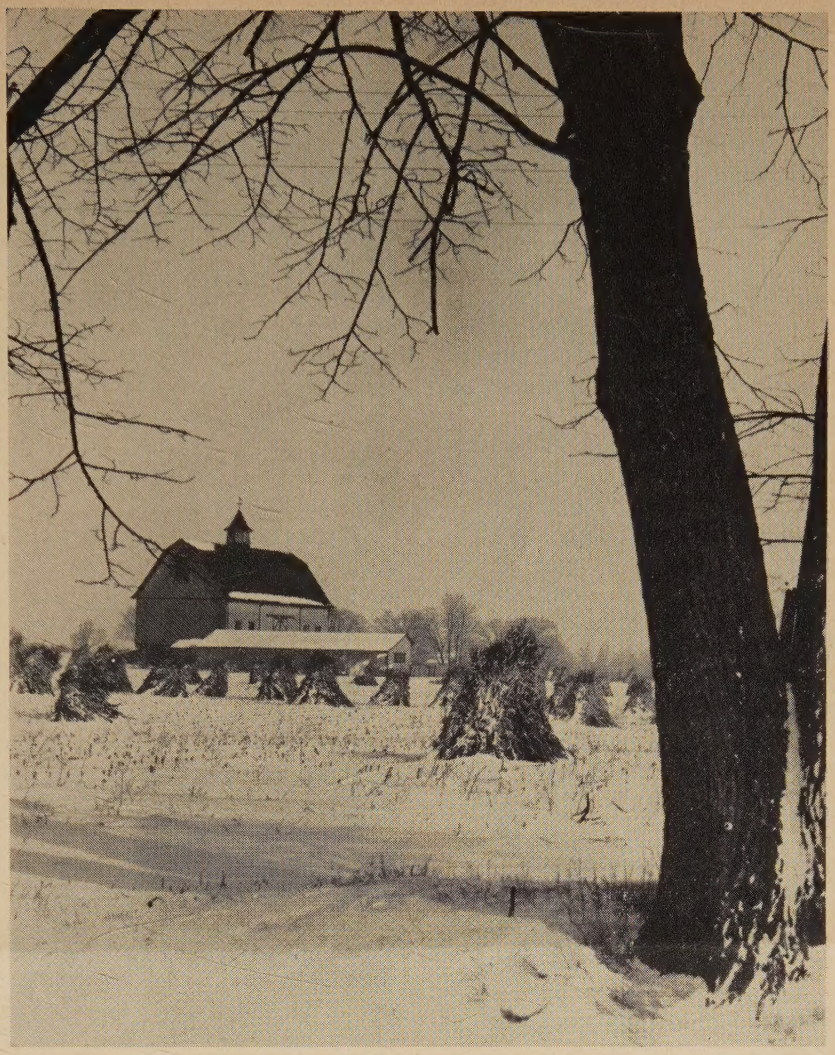
• The United Nations will be able to devote about $30,000,000 of its funds to technical assistance programs in the calendar year of 1952, compared with $12,000,000 in the previous eighteen months.

David Owen, of Great Britain, has been appointed chairman of the U.N.'s Technical Assistance Board. This board now directs a diverse program in cooperative endeavors to enable under-developed nations to obtain technical help to raise food production and living standards.

Many churchmen in the U.S.A. have endorsed the technical assistance program of the U.N., which is supported by contributions of many nations, including a part of the Point Four funds of the U.S.A.

There are church observers of the program who say that technical aid is best done by international cooperation. For one reason, when experts from several nations set the conditions, and many nations contribute the money, the program seems to get less criticism than when one nation directs the work and makes the conditions. The U.S.A. now works it both ways—part on its own and part through the United Nations.

—Cooperative News Service



Photograph by Philip Gendreau, N. Y.

Mending Walls

• Some months ago I encountered Robert Frost in the lobby of a Washington hotel. He was leaving the stern climate of New England and going to read poetry before Southern colleges. We recalled the circumstances and the company in which we had conversed years before. Out of one of these conversations came a systematic interview on "Poetry and Rural Life" that I first published in *Rural America* and later reprinted in Town and Country Church for January, 1951. Meanwhile I had read Mark Van Doren's piece in the *Atlantic* on Mr. Frost that I summarized in Town and Country Church for September, 1951.

Mr. Frost and I had once conversed in the presence of one of the poet's teachers of English at Harvard, where the student's lot was not a happy one. The now distinguished professor recalled that Mr. Frost once assured him that of all the professors at Harvard, this one had harmed him the least. In the lobby of the hotel Mr. Frost added new matter. The poet said that he had always understood the professors of Greek at Harvard much better than the professors of English!

The meeting with Mr. Frost reminds me to discuss here one of the most discussed of his poems. This is "Mending Wall," that first appeared

in book form, I believe in the little volume named, *North of Boston.* I am in my professional work often in the company of advocates of international cooperation, to which I am also committed. I often hear references to the poem "Mending the Wall." "Something there is that doesn't love a wall, that wants it down." This is what is usually quoted, while the speaker drives away at his thesis, which might be put as in favor of tearing down wall after wall.

I have been restudying the poem, and picking my memory, and I have to say, without Mr. Frost's permission, that I read it with different meaning from that of some of the idealists who preach international cooperation with the lines as a text.

The title of this poem is "Mending Wall." The poet walks the line with his neighbor, and the purpose of the labor is to restore the wall that the various forces have damaged. The poet is in a discursive mood. He tries to bring up all the good reasons for letting the wall down, or for not having one on portions of the line.

"Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence."

The poet's argument is strong, but for all his verbal assault the poet receives just one answer: "Good fences make good neighbors." The neighbor will not give one good reason why the walls make good neighbors. He answers out of the experience of his forebears and out of his whole being. The farmer likes the idea of having remembered his father's saying, and he repeats, "Good fences make good neighbors."

This writing seems to me not a tract on international cooperation, and not a brilliant antithesis dangling in mid-air, but rather a teaching that is tipped in favor of fences.

Mr. Van Doren declares that Mr. Frost teaches that good fences are important in the creation of good neighbors. Without a wall a man might "confuse himself with the other and cease to exist."

Out of my memory comes this bit. I recall an evening at Fletcher Farm in Vermont in the early thirties when Mr. Frost told of a talk with Hamilton Holt, long editor of the *Independent* and then president of Rollins College. Mr. Holt had once rushed up to him to thank him for that great poem on international cooperation. Mr. Frost asked: "Which one?" The editor mentioned "Mending Wall," but the poet replied, as I remember the account, that he had not had cooperation among the nations in his mind when he wrote the poem. He was simply thinking about farm neighbors.

In the conversation with Mr. Frost that I recorded in 1931, he said: "I should expect life to be back and forward—now more individual on the farm, now more social in the city—striving to get the balance."

"The individual and the social—I know those two things are always getting something out of each other. But I am mostly interested in solitude and the preservation of the individual. I want to see people sufficiently drawn into themselves. Most of the iceberg is under the water. Most of oneself should be within oneself. A man must do that in order to be somebody when he comes out to market with other folks. He should be a large proportioned individual before he becomes social. If a man is wastefully alone, he should be better company when he comes out."

In answer to my persistent questioning about rural cooperatives, Mr. Frost commented: "You cooperate in order that you may be a better individual. You associate yourself with your fellows in order that you may be the stronger yourself."

B.Y.L.

From Correspondence

• "I like your Journal, which I voted to launch and have boosted through the years. You have made a truly valuable periodical out of it."

—William V. Dennis
Associate Secretary
Division of Town and Country
Protestant Episcopal Church

Christian Ideals for Rural Life

• Many values and problems of the rural church and its community have been interpreted in recent issues of *The Christian Rural Fellowship Bulletin.* Some of these include reprints of addresses before town and country church conferences on such topics as, "The Problems in Meeting Religious Needs in the Rural-Urban Fringe." This subject was ably handled by Samuel W. Blizzard, Jr., professor of rural sociology at Pennsylvania State College, who has made a study of "rurban" situations and the adjustments that must necessarily be made in order to serve the changing population.

David E. Lindstrom, on the staff at the University of Illinois, told about the "Land Policies in Various Countries and the Church's Concern"; Dan R. Davis, Texas A. and M. College, suggested ways and means of "Making Rural Community Surveys" or "fact finding and planning . . . to determine the destiny of a community." Richard O. Comfort, Park College, Parkville, Mo., discussed "A Theology of Rural Life," or "the vital and important beliefs of Christian rural people."

Sauerkraut Suppers

• Church Sauerkraut Suppers are an institution all over eastern and central Pennsylvania. Not only do the Lutheran and Reformed Churches hold them, but even the Episcopalians and Methodists.

A church bulletin from St. Luke's Evangelical and Reformed Church, Lancaster, Pa., recently contained this announcement: "Sauerkraut Supper to be held on Wednesday from 5:00 P.M. on. All members of the Parish and their friends are urged to attend to help make this event a real success. There will be something else provided for those who do not like Sauerkraut. Adults 85c, Children 50c."

Imagine a member of the E & R Church who does "not like Sauerkraut!" Are there any?

—Reprinted from *The Pennsylvania Dutchman*

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Farming Is a Way of Life*

SHIRLEY E. GREENE

• Orators have painted farming as a placid and idyllic existence untouched by the materialism, the controversy or the risks which make other men's lives a thing of hazard and uncertainty.

You know that this starry-eyed version of farming as a way of life never remotely resembled the truth. There is too much evidence to the contrary from both past and present. The Farmers Union was born at the turn of the century out of the strife and turmoil of an impoverished and embittered agricultural south and west. The false "way-of-life" doctrine as a device to keep farmers under the heel of exploitation was already threadbare.

Rural Poverty

Farming is still a sordid and a miserable way of life for about 2,000,000 so-called "family farmers" in the United States whose farms are too small. Their condition was depicted with unforgettable pathos by Erskine Caldwell in 1932 in his novel, "Tobacco Road."

There are, then, 2,000,000 farm families for whom farming means lack of resources, low levels of productivity, and persistent, grinding poverty. If to this distressing total, we add the partially disabled and the over-aged who are still struggling to wrest a living from small plots and poor land, we find nearly half of all the farm families of the nation dwelling today in a veritable "hell" of rural poverty.

This is not the "way of life" that farming can and ought to be. This is not the way of life that the Christian conscience can condone nor a democratic government erect as a goal of policy.

There is another great group of human beings whom we must not overlook as we describe the "hell" that farming can be when it gets off on the wrong foot. These are the 1,000,000 workers and their families who follow the crops—America's migratory agricultural workers. What "Tobacco Road" did to immortalize the inadequate family farm, John Steinbeck's "Grapes of Wrath" did for the migrant.

Business and Science

Farming is a business and requires all the business acumen which can be put at its disposal. Farming is a science. It has benefited tremendously, and will continue to benefit by the application of scientific method.

But, farming is more than a business and more than a science. Farming is also a way of life. It can be, and is daily being demonstrated positively by between two and three million American families who live and work on family-sized farms that are "right"—or approximately right. Such farms contribute dignity to the person, security to the family, stability to the community, and strength to democratic society.

You and I believe in the family farm. We believe in the adequate family farm. We know it must be scientifically operated, appropriately mechanized, managed on sound business principles. We know it must produce for the market as well as a certain amount for home consumption. All these are characteristics of the family farm which we support—not violations of it.

Sacred Vocation

Farming, in the Christian view, is more than a business; it is a "vocation."

There is a vast difference. "Vocation" in the language of the theologian means "calling." It expresses the Christian conviction that God who created all of us has a work for each of us to do. Some are "called" to the pulpit ministry and to the various missionary enterprises of the church. Others, no less truly, are called to the vocations sometimes designated as "secular." Personally I reject this false distinction between sacred and secular callings. Every oc-

* From an address before the National Farmers Union at Dallas, Texas.

cupation which serves mankind becomes a sacred calling when it is pursued in the spirit of service to God and man.

In this sense, the farmer who produces grain and meat and milk and cotton for the needs of men is truly following a sacred vocation. He is performing a human as well as an economic function. His work is responsive to the challenge laid upon us all by our Lord in his description of the last judgment. In that day, when the sheep are separated from the goats, he predicted, the basis of the division will be simply this: "I was hungry and you fed me; naked and you clothed me. Blessed art thou. Enter into the kingdom prepared for you from the foundation of the world."

Stewardship

In our kind of interdependent world, that scripture sets a standard for all farmers and a goal for farming as a sacred calling. Efficient production, adequate marketing mechanisms, sound price policy—all are involved in feeding the hungry and clothing the naked in our century.

Farming is more than a science; it is a stewardship.

I have had some experience in the past few years in organizing small groups of farmers in local communities to conduct discussions on the subject: "What does it mean to be a Christian farmer?" With only the scantiest of introductions, I have left them wholly free to develop their own thinking on this subject. These groups without exception have arrived at one conclusion: The Christian farmer is a steward of God-created and God-given resources. With equal unanimity, they have agreed that pre-eminent among the practical meanings of this Christian doctrine of stewardship is the duty of the farmer to practice soil conservation.

I would extend this principle to conservation of forest, water and mineral resources as well as soil. I would point out also that the conscientious family farmer on an adequate owner-operated family farm is in the best position of any type of agricultural operator to practice this kind of meaningful land stewardship.

In conclusion, may I remind you of a famous and familiar passage from the Bible which might well be a motto and slogan of family farmers? Although it was written more than twenty-five centuries ago, it well summarizes what I have tried to say today. The words are those of Micah. The insight is truly that of God:

"And many nations shall come and say: Come and let us go up to the mountain of the Lord, and he will teach us of his ways and we will walk in his paths. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine and under his fig tree, and none shall make them afraid."

"To the Uttermost"

• "New fruits worthy of trial" are the business of a unique cooperative which prints the following: "The fruits of this catalog are not patented. Members of the New York State Fruit Testing Association are asked to propagate and distribute them to the uttermost."

This cooperative association, office at Geneva, N. Y., was formed to introduce and test new fruits recommended as worthy of trial by the New York State Agricultural Experiment Station. "No funds have ever been appropriated for the support of this Association. . . ." The membership is 3,000, and found in all states but one, and in many other nations. Organized in 1918, membership has increased every year, even through "depression years."

"The breeding and testing of fruit is an important but slow and expensive work." The members of the Association render a public service by "determining the merit of many new fruits." "The evaluation of a new fruit requires extensive testing under varied soil and climatic conditions."

U.S.D.A. Policy Regarding Cooperatives

• Charles F. Brannan, Secretary of Agriculture, has issued a statement defining the policy of the Department of Agriculture with respect to cooperatives. The Secretary states that the Department's responsibilities involve it in relationships with all the "major economic factors affecting American agriculture." He adds: "One of the strongest relationships exists between the Department and the nation's system of farmer cooperatives." The nature of this relationship has been determined in large part by legislation.

Cooperatives, thinks the Secretary, "represent modernization of the tradition of neighbors working together to help themselves and each other in democratic fashion." They are also of special aid to the family-type farmer, he says. He then sums up as follows:

"The Department hereby affirms and accepts the policy which has prevailed through many years with respect to the Department's relationship with farmer cooperatives. Specifically, it is our desire that we continue to carry out this policy to the end that, within the limits set by Federal legislation and by Congressional appropriations, the Department shall:

"1. Encourage the sound development and effective utilization of cooperatives by farm people in the production and marketing of their products, and to obtain goods and services not available or not as efficiently provided otherwise.

"2. Provide research, educational and advisory services to rural people regarding the possibilities and limitations of cooperative enterprise, and in so doing work with state and local agencies and groups concerned with the development of cooperatives.

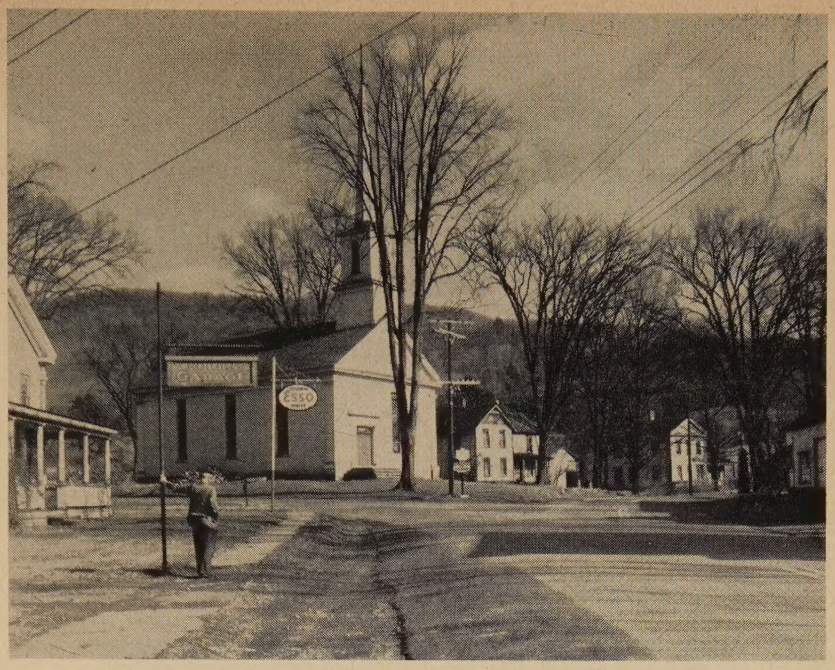
"3. Give due consideration to cooperatives in the performance of the Department's functions, recognizing the ways in which such cooperatives differ basically from other enterprises subject to such functions.

"4. Give full support through each agency of the Department to whatever specific research, educational,

advisory, credit or regulatory functions such agency is authorized to carry out with regard to cooperatives.

"5. Coordinate the activities of USDA agencies concerned with cooperatives to the end that the Department's responsibilities regarding cooperatives may be met most efficiently.

"6. Direct the Department's efforts, and the efforts of its agencies and employees concerned with cooperatives, toward strengthening cooperatives as self-help organizations —member-owned and controlled— whose effective functioning is in the public interest."



Cannonsville, N. Y. U.S.D.A. Photo by Forsythe

David Lubin Honored

• The late David Lubin, who was an American merchant interested in agriculture, was honored in Rome when the 400,000 volume library of the Food and Agriculture Organization of the United Nations was named as a memorial to him.

Lubin was hailed as the "precursor and spiritual founder" of the F.A.O. because he was the actual originator of the International Institute of Agriculture, forerunner of the F.A.O., which operated from 1905 until World War II.

Owner of a department store in Sacramento, California, Lubin became convinced of the need for international cooperation in agriculture for the improvement of living standards of farmers of the world.

Rebuffed in the U.S.A. Lubin wandered the world and finally sold his idea to King Victor Emanuel of Italy, who secured the money for the first headquarters of the Institute in Rome early in the twentieth century. In due course the Institute assembled the largest agricultural library in Europe, which has now gone to the F.A.O.

David Lubin, who died in 1919, was described by friends as a Jew who was devoted to the prophets of his people.

—*Cooperative News Service*

Brotherhood

• Emergency overseas relief made possible by churches of America coordinating their programs and shipments through the Department of Church World Service, National Council of the Churches of Christ in the U.S.A., have been increased more than twenty-five per cent during the first seven months of 1952 as against the January 1-July 30 period of the preceding year.

Shipments of supplies thus far in 1952—food, clothing, medicines and other articles of material relief—totalling 8,010,198 pounds, with a dollar value of $3,111,050, are shown in a report issued by Church World Service at its offices at 120 East 23rd Street, New York 10, N. Y.

Major areas of need to which the relief materials were sent were India, Korea, Germany, Greece and Lebanon. Other points of relief application included Austria, Belgium, France, Italy, Yugoslavia and Trieste.

Of the total sent abroad, more than eighty per cent was provided by Church World Service, having been made possible by the contributed clothing programs of the churches, the commodity contributions to the Christian Rural Overseas Program (CROP) of Church World Service, funds provided through the "One Great Hour of Sharing" United Appeal of the Protestant churches in America, and gifts from individual supporters of Church World Service.

The remainder of the relief supplies was provided by denominational boards and other agencies serviced by Church World Service with shipping facilities on a compensatory basis.

"A Study of Rural Society"

• A new and completely rewritten edition of "A Study of Rural Society," by J. H. Kolb and Edmund de S. Brunner, has been published (Houghton Mifflin Co., Boston, Mass. 1952. $5.50). It is a widely used text in rural sociology. The volume contains reproductions of original drawings of rural life scenes by Aahron Bohrod, artist in residence, University of Wisconsin, in addition to many good photographs. There are sections on Rural People, Making a Living, Group Relationships, Institutional Arrangements. There is an excellent bibliography on rural life in foreign lands, as well as the usual references to our own literature. There is a brief chapter, "This Book —What It Is, How To Use It."

French Paper Honors Oberlin

• La Réforme, a French Protestant newspaper, published three articles on the life and work of John Frederic Oberlin in its issue of July 12, 1952. One of these articles discusses the man and his work, giving a brief biographical sketch and an outline of his accomplishments at Waldersbach, France.

At Waldersbach, Oberlin developed schools for his parish, among them the first schools for educating young women for marriage. He encouraged agricultural improvements of many sorts from the building of roads to the planting of fruit trees. He established a little pharmacy and taught hygiene. But, "above all, he was a pastor. And if he was a great pastor it was because he was a great Christian, realizing in all of its fulness the difference between a contemplative, even visionary, piety and a devoted realistic love of people." Oberlin founded a society of Christian Action. He organized prayer meetings to intercede for all men—Christians or Jews, Mohammedans or Pagans—an extraordinary program for his period. He also supported foreign missions, then in their infancy, and the first biblical societies, even developing at Waldersbach a branch of the society of London.

The second article gives the historical background of the area in which Oberlin worked as it shifted from sovereign to sovereign in the early centuries. The Thirty Years' War had devastated the region and devastated the people. In that period the pastors were the chief support of the people but the territory remained poor. When it became a part of France in 1723, no attempt was made to change the Protestant character of the people, but foreign pastors were forbidden in Alsace. This made it very difficult to find pastors for a ministry which "demanded a knowledge of two languages and as much endurance as devotion. Thus, a progressing decadence set in because of lack of education for the children, spiritual direction for adults, and of assistance of all types." However, this situation was not as bad as it is sometimes called. "The proof that these people had reserves of intelligence and energy and devotion is shown by their collaboration with Oberlin."

The third article discusses "Oberlin, His Time and Hour." He was already a legend in his own time. This article maintains that Oberlin's manner of working was actually a "variety of clericalism." However, the writer recognizes that this was the custom of the period. The writer also feels that he did not always realize that "if, on the one hand, it is a great title of glory for Oberlin that he never forgot body and soul for the benefit of one or the other, one can only ask, on the other hand, if he did not believe a little too easily that the badly nourished body would make the soul more attentive. . . . The greatness of Oberlin cannot be defined by certain aspects of his personality because his methods of influence which so hide their special forms of piety are always secondary to one essential—the cross and the kingdom of Jesus Christ."

—Translated by Inez M. Cavert

Rural Churches of Pennsylvania

• The Pennsylvania State College School of Agriculture, State College, Pa., has published the report of a survey made recently of "The Rural Churches of Four Pennsylvania Counties." The counties studied (Lycoming, Indiana, Juniata and York) provide a sample which is thought to be typical of the situation in the state. Field work for the survey was done by representatives of four denominations; the analysis, by Lauris B. Whitman and William G. Mather, research associate and professor of rural sociology of Pennsylvania State College.

This survey of rural churches of Pennsylvania deals with percentages of church membership and membership changes in relation to population, Sunday school attendance, budget, activities and facilities, and community cooperation. It is a graphic story with many illustrations.

The rural churches reported a total membership of 70,011 members —32 per cent of the rural population of 225,393. Most of the churches were within three miles of another church, frequently one of the same denomination. Thus, there is no need for additional churches in these counties. In some cases, the need is for consolidation.

29 per cent of the open country churches had fewer than 100 members; in the towns, more than half had more than 300 members. In general, the Sunday schools were smaller than the churches.

The pastors of the churches which show a tendency to increase their membership are largely full-time ministers with college and seminary training.

The report states that many of these small churches do not have such activities as: "organized groups for men or young people, choirs, 'church family nights,' lay leadership training classes, financial budgets, annual canvasses of members to support the budget, week-day religious education and the like. Even such an elementary thing as regular church services at the same hour each Sunday was absent from many of the more rural churches."

A more detailed analysis of this report will be published by the Pennsylvania State College late in 1952.

A. Rufus Morgan Honored

• The Rev. A. Rufus Morgan, Franklin, N. C., was presented the "Rural Fellowship Award" at a recent meeting of the Clergy Conference of the Episcopal Church. Only three such awards were made for the past year. The citation which accompanied the Award stated in part:

". . . For many he has been a faithful friend and pastor to the rural mountain people, in a devoted and efficient ministry. He was the prime mover in founding and directing the Southern Rural Church Institute. As a priest who loves rural people and has labored long among them, he is a worthy recipient of this Award."

Mr. Morgan has held many offices in the Council of Southern Mountain Workers.

—*Mountain Life and Work*

Cooperative Nova Scotia

BENSON Y. LANDIS

• The cooperative movement in Nova Scotia moves from strength to strength, I observed on my fifth visit in twenty-two years. It is strong in numerous local organizations. It is developing wholesale services. It is based upon sound adult education processes.

There were 194 credit unions in Nova Scotia in 1950, compared with none in 1930. There were 24 fishermen's cooperative marketing associations in 1950, compared with none in 1930. There were 90 consumer cooperative stores, compared with only a few in 1930. There were 123 farmers' marketing and purchasing associations in 1950, far above the figures for 1930. There are 18 housing cooperatives, recently organized.

Antigonish

These credit unions and the large majority of these cooperatives are the direct outgrowth and result of numerous study clubs organized among the people during the past two decades by the Extension Department of St. Francis Xavier University at Antigonish, Nova Scotia. The men and women of Antigonish have been distinguished educators, under the leadership of Monsignor M. M. Coady, who is now director emeritus. The Rev. M. J. McKinnon, who was a miner before he became a priest, has been named director to succeed Msgr. Coady. They have added effective technique to their prophetic vision.

In Eastern Nova Scotia the people are mainly Scottish—and Roman Catholics. This combination, which still seems "impossible" to some of my friends, has produced highly significant results. Incidentally, it has often seemed to me that the Scotch Presbyterians and the Scotch Roman Catholics of Nova Scotia apparently have learned how to live together in maturity, decency, relaxation, and good humor, and they all walk side by side on St. Andrew's Day!

For some years the Rev. Nelson McDonald, a minister of the United Church of Canada, has been a part-time field worker on the staff of the Extension Department of the University. This is one evidence of the catholicity and wisdom of the Roman Catholic educators who have directed the adult education at St. Francis Xavier.

Other evidence was furnished in the little fishing village of Port Rickerton. There the people are all Protestants. For thirteen years the Catholic educators have labored tirelessly among these Protestants to encourage them to organize their own economic institutions. Now the Protestants have a credit union, a cooperative store, and a fishermen's marketing and processing plant. At this place I could only find mutual respect and admiration between Protestants and Roman Catholics.

Study Clubs

My own admiration for the men and women of Antigonish has grown over the years since I entered Nova Scotia on a black winter night to write a report on a small college whose name I had never heard of. I

Drawing by Donald Sprout

was greeted by several alert men who set about to show me fishing villages and farming communities where, they said, they were urging the people to form study clubs, ten people to a club, which were to study the situation they faced and the ways and means of improving it.

Within a few years there were a thousand of these study clubs, and all over the province, farmers, fishermen, miners, steel-workers were zealous members. From the intellectual store house at Antigonish went out all sorts of pamphlets and books to these study clubs.

In recent years, the radio station at Antigonish, a people's station owned by farmers, fishermen, and college professors, has systematically broadcast materials to the study clubs in session over the province. As the number of credit unions and other cooperatives has increased, and these have taken on their own educational functions, the number of these study clubs has decreased. But there were seven hundred people in classes last winter in the neighborhood of Sydney alone.

All over the Maritimes these ideas are spreading. Here one finds fruition of the ideas of Frederick William Raiffeisen, the Lutheran mayor in Germany, who one hundred years ago started little organizations for mutual aid, in connection with which he used the term "brotherhood credit." Although the economic results are great, perhaps the main results are intangible. People feel much better than they did twenty years ago in these isolated communities. I think the main reason they feel differently is that they have found an opportunity to participate in a process during which they came to understand their own situation and worked with one another to improve it. One hears in the Maritimes that "the Lord helps those who help each other."

Tribute to Monsignor Coady

• A bound volume of letters of tribute from officials of U.S. cooperatives, adult educators and churchmen has been presented to Msgr. M. M. Coady, retired director of the St. Francis Xavier University Extension Department, Antigonish, Nova Scotia, by Benson Y. Landis, of the National Council for Churches.

Msgr. Coady was hailed as one who had guided and inspired many who are not Catholics. Others spoke of him as a distinguished educator who pointed the way to "adult education by means of economic cooperation," and thus became a leader in the Antigonish movement. Though retired, he has resumed some activities. Mr. Landis said that, in his fifth visit over two decades to Antigonish, he had observed "more progress" than at any other time. He said the sound organization of Nova Scotian co-ops in many fields "continues to make contributions to the movement throughout the world."

—*Cooperative News Service*

In Southern Louisiana

AARON H. RAPKING

• It has been my privilege to share three days of my life in a Pastor's School held at McDonald, in the southern section of Louisiana. McDonald is a Methodist mission project located at Houma.

It is interesting to note how water and land plant and animal life are inter-related in this vast area. Fishing is one of the major industries. Down here in this strange setting where land and water are spread out over vast areas of the map and are so inter-related, moss clings to certain trees. Live oaks seem to be its favorite. Some of these oaks are from six to eight feet in diameter and huge branches extend fifty feet in every direction from some of the trees. This moss is not a parasite for it gets its food out of the air.

This land is quite different from West Virginia and eastern Tennessee where the mountains shoulder out the sky and streams come tumbling down the mountain sides. My sense of wonder, appreciation and love for God deepens as I look out the window as the train rolls along on my way home.

My two major responsibilities at the Pastor's School were first to share my belief in God and in Christ and my conception of the Kingdom of God; and, second, give instruction and make suggestions of how ministers and laymen, by working together and with God, could strengthen the town and country church of which they are members.

To achieve the first purpose I used a Kingdom of God chart as a basis for my message. In this chart God is at the center like the hub of a wheel, and on the rim of the wheel, "Thy Kingdom come. Thy will be done on earth as in heaven." The following items are between the spokes: Christ, Church, Fatherhood, Brotherhood, World's Work, Education, Recreation, Social Life, Beauty, Music, Health, Farms, Homes, Citizenship, Missions, Love, Vision—and a blank space. This chart was made and used for the first time at Athens, Tennessee, at a Pastor's School on June 8, 1920.

For thirty-two years, when using this chart as a basis for my messages, my heart has always grown strangely warm. I believe that the Kingdom was in the mind of God as he set out to create the universe as a place and a way for realizing his plans for you and me and for all mankind. The Kingdom of God is coming to the extent that you and I and others discover and do God's will as we live day by day in all our relationships in the home, the field, and the market places.

United Brethren Regional Convocations

• The four United Brethren Ohio conference commissions on the Town and Country Church met in that state last spring for fellowship acquaintance and planning of a more uniform program throughout the state.

The four conferences in the states of Indiana and Illinois combined to make their regional convocation on the Church in Town and Country a success. The unique feature of the latter was the joining of sixty-five pastors and conference superintendents in making a house-to-house survey of a community some ten miles distant from the site of the Indiana conference.

The Woman Minister

Seven small churches on a Methodist circuit in Down-East Maine are served by Margaret K. Henrichsen, a woman minister, who tells about her work and experiences in an article recently published by *Religion in Life*. The article bears the title, "The Woman Minister."

Mrs. Henrichsen was trained to teach small children, but she also had leadership ability, was active in community work and helped to organize community leadership. After twelve years of a happy marriage she was left to consider ways in which she could earn her living.

Although Mrs. Henrichsen had several positions offered her at that time, she was undecided about her choice until a suggestion was made that she consider the ministry. She had always been interested in country churches and, she says, "God opened one door after another in an amazing sequence of events."

The little house in Maine to which she was assigned seven years ago has been her parsonage ever since. At first it had no modern conveniences and was in serious disrepair. For two years every drop of water had to be carried from a neighbor's well. "Little by little," Mrs. Henrichsen says, "the house has been repaired and made livable and attractive. Now there is running water, plumbing, a telephone and fresh paint and paper."

In spite of the prevailing prejudice against women as ministers, Mrs. Henrichsen feels that there are situations "where a woman naturally functions with greater ease than a man can, especially in cases of sickness, grief, or baffling perplexity."

The communities served by Mrs. Henrichsen include a summer colony where the "natives" work for the summer people, and a fishing village. The community where the parsonage is located was once a place where granite quarries operated on a big scale, but now it is "almost a 'ghost town.'" Mrs. Henrichsen says that "six of the seven churches have preaching services every Sunday. The seventh church is only four miles from three others; so there we do not try to hold a preaching service, but have a fine Sunday school and an active young people's group. Each of the churches has an active women's society, and all but one a good church school."

Mrs. Henrichsen has had to be prepared for "anything and everything," for, like most rural ministers, she has had many different kinds of experiences. She says that "a woman pastor has a fine opportunity to put responsibility squarely on the shoulders of the laymen." In Mrs. Henrichsen's circuit the laymen have shown their eagerness to help their minister and their churches.

Mrs. Henrichsen feels that if a woman knows herself to be called to the ministry, "she can no more avoid expressing her response to God's love through this channel than a man can when he has received a similar call. Any other avenue of expression is incomplete and unsatisfying. . . . We must obey that call no matter what it may cost in facing up to unfairness, prejudice, and limited opportunity, no matter what it may require in financial sacrifice or expenditure of physical and spiritual energy. 'The love of Christ constraineth us.'"

Farmers

I watch the farmers in their fields
  And marvel secretly.
They are so very calm and sure,
  They have such dignity.

They know such simple things so
    well,
  Although their learning's small,
They find a steady, brown content
  Where some find none at all.

And all their quarrelings with God
  Are soon made up again;
They grant forgiveness when he
    sends
  His silver, tardy rain.

Their pleasure is so grave and full
  When gathered crops are trim,
You know they think their work
    was done
  In partnership with him.

—William Alexander Percy

Thanksgiving Prayer

• O Giver of every gift, we praise thee for seedtime and harvest, for all the provisions nature makes for those who labor with intelligence.

We thank thee for this vast land given to us as an inheritance, for our fathers who established its communities, for those who have toiled and sacrificed for human freedom and just government. We praise thee for patriarchs, prophets, pioneers, scientists, teachers, and public servants; for all who have resisted falsehood and upheld the right; for all who have overcome backwardness and despair, and pushed forward to new horizons.

Almighty God, bless our country with sound learning, honorable industry, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance; and from every evil way. Guide those to whom public responsibilities are committed. Give them wisdom and moral courage. Grant that the leaders of our nation may seek the guidance of thy spirit.

Help us all as fellow Americans to see clearly, to decide justly, and to act with united strength in the cause of freedom and fraternity. *Amen.*

—Robert Bartlett in *Boys' Prayers* (Association Press)

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Family Farm—Three Traditions

• The concept of the family farm "is strongly suggestive of a basic human want," wrote Joe R. Motheral in the *Journal of Farm Economics* in a paper entitled, "The Family Farm and the Three Traditions."

President Truman has placed the family farm "uncommonly high on the roster of man's common objectives," Mr. Motheral thinks. The President had said: "We know that the peoples of Asia have problems of social injustice to solve. They want their farmers to own their land and to enjoy the fruits of their toil. That is one of our great national principles, also. We believe in the family-size farm. That is the basis of our agriculture and has strongly influenced our form of government."

The main concerns of Mr. Motheral in the course of his paper are summarized in the following paragraphs: "Of all the units of our complex society, the family farm is unique in having become, over the years, the vehicle of three distinctive values that lie at the heart of American tradition. In fact, each of these values is itself a tradition, stemming from a different creative epoch in the development of western society. The oldest of these is the agrarian tradition—the feeling that a peculiar property of goodness arises from the relationship between the soil and the man who tills it. The next oldest is the democratic tradition—the conviction that the family farm is an especially effective mechanism for developing the spirit and habits of responsible citizenship. Last and youngest is the efficiency tradition—the belief that waste is somehow sinful and that any self-respecting man is duty-bound to combine effort, skill, and substance in such a way as to get the most possible from every resource at hand. . . .

"These three traditional values all enter into almost everyone's concept of the family farm with such different weights and emphases as almost to preclude, on first sight, any common conception of a family farm that is sufficiently definite and adequate for either policy-making or research purposes. . . . On further scrutiny, however, this difficulty is more academic than real—more the preoccupation of intellectuals than of those with a real job to do. For, while general agreement is difficult to secure on what a family farm is, it is fairly easy to itemize what it is not; and use of even these negative criteria would go far in correcting many mis-handlings of farm statistics, particularly census data.

"Broadly viewed, the family farm concept is strongly suggestive of a basic human want. Whether the want is defined as a desire for land, for security, for favorable living conditions, or for such intangibles as 'independence,' is subordinate to the fact that it exists throughout the world. Man's persistent aim to possess secure rights in land makes its appearance in every country and throughout every period of history."

Ralph A. Felton*

BRISTOL CHATTERTON

• Ralph A. Felton, one of the pioneers of rural church work, has recently retired. That is, he has officially retired from Drew Theological Seminary where he served as instructor in the Rural Church Department for twenty-two years. Last summer, however, he taught at Westminster Theological Seminary and at Emory University, and at present he is conducting a rural church survey for the Presbyterian Synod of North Carolina.

Ralph Felton was born in Kansas, raised in Oklahoma, graduated from Southwestern College in Kansas, received his M.A. from Columbia University, his B.D. from Union Theological Seminary, his Ph.D. from Drew. And this year he was given the John Frederick Oberlin Rural Fellowship Award.

Foreign Missions

Before going to Union, Dr. Felton was principal of a high school in Kansas and taught for three years at the University of Beirut in Syria. Later he worked for the Presbyterian and Methodist Home Mission Boards. Then he went to Cornell for seven years.

Dr. Felton has been at Drew Theological Seminary, Madison, N. J., since 1930, with two years out at Nanking Seminary in China and the Methodist Seminary in Seoul, Korea. During those two years, 1936-1938, he helped some 600 Chinese rural pastors develop a forward-looking program in their parishes. Outstanding experiences of this period were his contacts with Dr. Kagawa and the opportunity of going with him to visit the Japanese peasants.

Rural Church Surveys

Ralph Felton's first interest in rural church work came when, during summer vacations while a student at Union Theological Seminary, he and a couple of other students made what were probably the first rural church surveys, under the leadership of Dr. Warren H. Wilson.

Just digging up facts has never satisfied Ralph Felton. He always wants something done about them. These first surveys found an outlet in institutes and summer schools for rural pastors. From that beginning, Dr. Felton has devoted his whole ministry, with a single-minded purpose, to the cause of the rural church.

Stages of Career

There have been four stages of Dr. Felton's career, but all have served the same end—the rural church. These areas of service were with the Presbyterian Board of Missions, Cornell University, the Methodist Board of Home Missions and Church Extension, and, finally, Drew Theological Seminary.

In each of these relationships, different as they were, his service has shown similar characteristics. He has always been avid in research, as a long series of studies of many phases of rural church work attest. He has had a passion for the facts, for the piled-up actualities of experience, and has illuminated many problems by his painstaking incisive analysis. However, his interest has not been in research for its own sake, but to stimulate hopeful and constructive measures.

*From a radio address, given over Station WGY, Schenectady, N. Y.

In the second place, Ralph Felton has always been a teacher. He was always concerned with helping to get a better job done in the ministry of the church. In recent years he has influenced not only successive generations of undergraduates but many who went to him for special study in preparation for particular types of service.

Finally, and perhaps chiefly, he has been an evangelist. What he has believed so deeply about the place of the church in the community and in all of life, he has had to propagate. He has been a singularly persuasive advocate of the kind of a ministry in which he believed.

Since 1930 Ralph Felton has written about fifteen bulletins. Most of these bulletins have served a twofold purpose. They have given his students a scientific approach and method for studying as well as solving their problems. They are also serving as tools for rural pastors and laymen who are church workers.

Bulletins

The better rural pastors are now concerned about all phases of rural life. The pastor's office is well equipped, his home is modern. The 112-page bulletin on "The Home of the Rural Pastor" is a study of 1711 parsonages in 47 states and twelve denominations.

The bulletin, "The Church and the Land," is a study of 412 families, showing the relation of land ownership, soil conservation, the standard of living, and church activities.

"New Ministers" is the result of studying the factors that led 1976 students to study for the ministry.

"One Foot on the Land" describes the work of sixteen successful rural churches. Rather than tell what is wrong, Felton prefers to study the things that are right and encourage others to do likewise.

"The Art of Church Cooperation," "The Size of the Rural Parish," "The Salary of the Rural Pastor," "The Church Farm," "The Lord's Acre," "The Church Bus"—all have some phase of the economic life of the church presented. "Men Working" is a study of labor gifts.

Years ago, when Ralph Felton was organizing institutes and schools for Negro rural ministers, he remarked that he believed he could understand what Lincoln meant when he said he hoped that some day he could hit the Negro problem and hit it hard. He found his chance when the Home Missions Council, under the leadership of Dr. Mark Dawber, was able to get scholarships for Negro ministers to study at Drew and elsewhere.

These trained men were placed in charge of departments of rural work in Negro schools of theology. Here they are training other ministers. These trained men helped to make a survey of 1542 Negro families in the rural South. This was published in a bulletin called, "These My Brethren." It tells about the homes, the farms, and the churches. The problems are evident, but the emphasis is upon progress. Dr. Felton for a time served the Committee on Sharecropper Work of the Home Missions Council.

The most recent survey which kept him away from home most week-ends during the past year is a study of twenty successful Negro pastors in rural churches. It is in the press now and is entitled, "Go Down Moses."

Ralph Felton has lived a rich and useful life, one of the fellowship of choice spirits to whose vision and inspiration we owe so much of the present vitality of the rural church movement in America.

"Heifer Honeymoon"

• An account of an inexpensive, six-week European honeymoon is told by the bride, Julia Byrd, in a recent issue of the *Christian Herald,* New York. The couple worked their way across the Atlantic, taking thirty-five cows for the Heifer Project, interfaith rehabilitation agency. When asked what they would like to have for wedding gifts, the response was: "Cows, Lots of Cows." And they received seven.

The honeymoon had its disadvantages but the bride says that the cows made decisions for them, chose their ship, determined its ports and routed their travels in Germany. They also picked her trousseau, saved the tipping problems and introduced the couple to German families and officials.

Christian Concerns in Regard to Food and Agriculture

• The statement below was adopted in 1952 by the Executive Committee of the Commission on the Churches and International Affairs, which represents the World Council of Churches and the International Missionary Council. The Statement furnishes guidance to the Commission's representative, John H. Reisner, who serves as an observer at the Food and Agriculture Organization of the United Nations. It is published here because of the way that Christian concerns have been formulated by a representative, international church agency. The text follows:

The interdependence of urban and rural people in modern industrialized society necessitates clear recognition of dependence upon the land as basic to human existence and social development. The Christian Churches, therefore, welcome the attention now being devoted internationally to problems of food and agriculture and enunciate the following principles as relevant to Christian concerns in this area.

I. *The right use and conservation of human resources*

The men and women who live on the land and who seek a livelihood from it matter most in a Christian view of agriculture. Their need for dignity and development of God-given potentialities, their need for genuine fellowship and community must have first place. Men in their vast majority live on the land and struggle for a livelihood from it. Ignorance, superstition, and technical backwardness all contribute to a tremendous waste of their resources. The grinding poverty of the lives of countless rural people is hostile to spiritual and moral development, to decent family life, and to good social relations. Exploitation of farmers and farm labour and unjust forms of land tenure are causing widespread misery. To help men and women on the land to free themselves from economic and social

shackles must be a primary objective of national and international agricultural programmes. Different action is required according to the conditions of different countries and regions:

A. Safeguards for the social welfare of the individual, the family, and the community should be made an integral part of plans for economic development.

B. Just solutions should be sought for problems of land tenure and debt, to enhance personal initiative and responsibility and to safeguard the family.

C. Labour-saving technological processes should be made available wherever appropriate, together with the fundamental education required to undergird technical improvements as well as cultural advancement.

D. Voluntary cooperation should be encouraged for fellowship, and for more efficient production and more equitable distribution.

E. Educational measures should be undertaken to raise the quality of family life and reduce the pressure of population.

II. *The right use and conservation of natural resources*

God created the good earth for the service of this and future generations. The earth is the Lord's, and tillers of the soil are stewards whose rights are matched with responsibilities. The earth and the homesteads upon it should be hallowed by acts of dedication and thanksgiving. Good husbandry is a clear moral obligation, and the waste of created resources is a sin against our neighbour, against posterity, against the natural order, and against God. National and international agricultural policies need to keep two goals constantly in view:

A. Vigorous measures should be taken to expand the production of essential foodstuffs, to increase both the quantity and quality of human nutrition, and to help provide for growing populations. This involves improvements under several categories: better seeds, better methods of culture, better use of marginal lands, and a better division of labour through the international exchange of goods and services. It also requires moral and spiritual, as well as material, incentives to a new standard of living.

B. Measures to increase production should be combined with an equally vigorous programme to conserve, reclaim and improve the soil. The checking of erosion and soil depletion is a moral obligation to future generations and to God.

A complementary task in industrially advanced countries is the development of effective education on the moral obligation of consumers to shun the wastage of foodstuffs in a world where so many are hungry.

III. *The responsibilities of the more developed peoples*

While each nation has an obligation to develop its basic food supply, those which enjoy a higher level of economic and social development have a special responsibility to help the peoples in underdeveloped regions to develop their own resources. The obligation is the greater because of the frequently destructive impact of the more developed societies upon the social, economic, and religious systems of the less developed societies. This obligation involves a sharing of scientific, technical, and material resources by both private and governmental agencies. It also requires a sensitivity to the cultural and social values of the recipient countries lest community life be injured, rather than safeguarded and strengthened, by material improvements. Men in underdeveloped regions need more things to live with; but even more they, like other men, need an adequate faith to live by.

New Yearbook

• The *Yearbook of American Churches* is a scholarly directory of American religion designed for people of all faiths. Compiled annually, it presents all available facts and statistics about U.S. and Canadian religious bodies.

Yearbook figures show that Sunday school enrollment increased from 1950 to 1951 by 909,000; that the number of ordained ministers during the same year increased from 285,014 to 301,000; that the average yearly contribution from each church-goer increased during that year from $30.51 to $32.33. Commenting on this last item, the *Yearbook* notes that the cost-of-living rise during the same period absorbed the increase in giving as far as church expenditures were concerned. Surveying 46 U.S. communions, the *Yearbook* found that contributions during 1950 totalled $1,099,109,855; during 1951, $1,166,437,357.

These upward trends have been in operation for the past 25 years, says the *Yearbook*, with a temporary slump in membership, attendance and giving during the 1930's.

The *Yearbook of American Churches* is published by the National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y.

Rural Hospital Construction

• The 1,000th hospital to be constructed under the six-year-old federal Hospital Act has been completed at Lebanon, Oregon. The hospital at Lebanon follows the characteristic pattern of the whole program, which was designed primarily to bring modern medical buildings into the smaller communities of the nation.

About 88,000 new hospital beds are being made available by the program, but it is estimated by the Federal Security Administration that about ten times that number are needed.

The thousand projects have taken about $500,000,000 of federal funds and about $900,000,000 in state and local funds. The Act provides for federal grants to the states for state plans that are approved by both the federal and state health agencies. The Act provides that federal funds may be used by the states to aid both public and private local hospitals in construction projects.

Of the 1,000 hospitals aided, 525 are altogether new. About 800 addi-

ional projects have been approved nd are at various stages of construction.

"This is the Life"

• The Fisher family of Middleburg, U.S.A., is an American family whose problems are not of a melodramatic nor earth-shaking nature. Theirs are the day-to-day difficulties probably encountered most often by "middle-class" families through the U.S. But, unlike many similar families, the Fishers solve their problems by applying Christian philosophy to troublesome situations.

Such human-interest episodes make good entertainment, and a series of 26 films about the mythical Fishers recently was launched on 32 television stations, aimed at an estimated 65,000,000 Americans who do not attend church services regularly. Backed by a $500,000 production budget, the film series is especially directed to the more than 7,000,000 Americans who are not affiliated with any church.

Presented by the Lutheran Church —Missouri Synod and the National Council of Churches, the half-hour weekly programs are non-sectarian in their approach and do not preach or sermonize. Instead, they try to make simple, moral truths as interesting and entertaining as possible. "This is the Life" recently was described by Jack Wyatt, New York radio and television specialist who is not connected with the series, as "equal to anything in dramatic television."

What Size Farms?

• "What size farms are most desirable for California?" This question was considered for two years by the Section on Agriculture of the Commonwealth Club of California and a report is published as Part II of the journal of the Club, *The Commonwealth*, August 11, 1952. The headquarters of the club is St. Francis Hotel, San Francisco, and the report sells for 25 cents a copy.

The Club has the following objectives: "To investigate and discuss problems affecting the welfare of the Commonwealth and to aid in their solution; to maintain itself in an impartial position as an open forum for the discussion of disputed questions."

In California the trend for one hundred years is declared to be "toward smaller farms." Farming as a vocation has many obligations. Well recognized are those of producing food and fiber, and conserving natural resources for posterity. Also: "Farms regardless of size must provide a decent living for those who work on them, regardless of status or relationship. Since family life on farms is generally believed to have high social values, conditions which maintain these values to the country should be recognized and encouraged."

"In agriculture the philosophy of mass production gets crossed up with other attitudes," says the report of the Section. Also, agriculture is not just one industry, but a group of inter-related industries.

In agriculture in California, there is fluidity, with movement in more than one direction. It is this fluidity, rather than rigidity or stratification, that should be encouraged.

Although the Section obviously thought that family farms should be encouraged, the majority thought that the encouragement is not a proper function of government.

Conference of Indian Workers

• More than two hundred and fifty delegates—one hundred of them Indians from twenty-five tribes—attended the Triennial Conference of the National Fellowship of Indian Workers at Green Lake, Wisconsin, last summer. The conference was held to consider ways in which Christian churches may help these people who are moving from the reservations to industrial areas. The conference came up with three kinds of answers. One was for local churches; one was for national mission boards; and the third suggested church support of action by the federal government.

U.S. Commissioner of Indian Affairs Dillon S. Myer challenged the churches to work with other private agencies, with government and with Indians themselves to help the Indians achieve the goal of full integration. Church groups, he said, have "a fruitful opportunity" to give sympathetic understanding and active aid to these families adjusting to a new way of life.

For national church boards, the conference went on record urging that church groups consider the feasibility of reducing the emphasis on Indians as a minority group by eliminating "Indian work" as such and including it within the framework of such appropriate departments as "Town and Country."

The emphasis of the conference, however, was not only on what churches, government and other agencies can do to help the Indian, but also what the Indians can and are doing to help themselves.

The delegates came from twenty-seven states—Maine to California—and from the District of Columbia and Canada. Registration showed eighteen different denominational affiliations.

Essay Contest

• Plans for a nation-wide essay contest on the Point IV Program, with prize awards totalling $1,800 have been announced by the National Council of the Churches of Christ in the U.S.A.

The contest, which opens November 1, 1952 and closes at midnight, March 31, 1953, is open to all Americans between the ages of fifteen and twenty-three.

Prizes will be awarded to two groups consisting of high-school-age contestants and college-age participants. In addition to the two first prizes of $400 each, there will be two second-place awards of $200, two third-place prizes of $100, and twenty other prizes of $25 each.

Chief requirements of the contest are that the essays be kept to one thousand words or less and deal with the moral responsibility of the U.S. and the under-developed countries.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival*? If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches in the U.S.A., 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies.

BOOK REVIEWS

Living Democracy in Denmark. By Peter Manniche. G.E.C. Gad, Copenhagen, Denmark. 1952. $1.50.

Peter Manniche, principal of the International People's College, Elsinore, Denmark, has long been an interpreter of Danish life and culture. This book is a revision, "with much new material added," of Dr. Manniche's earlier volume, *Denmark, a Social Laboratory.*

The independent farmers of Denmark, over 200,000 strong, have probably developed cooperatives more intensively than any country except possibly Sweden, thinks the author. About 190,000 of them are members of one or more cooperative associations. The farmers have also distinguished themselves for production of animals.

A Christian minister, H. Christian Sonne, established the first consumer cooperative store in 1866. A physician, Dr. Ulrich, had heard about the weavers of Rochdale, and told Pastor Sonne about them. At Thrsted, a workers' cooperative started distributing bread and groceries for its members. Sonne proved to be a practical idealist. The fruits of his labors are seen today in a vast network of institutions.

Tribute is rightly paid to Bishop Grundtvig for a series of profound and pervasive influences on Danish life. Grundtvig's conception of the folk high schools, his hymns, his interest in the culture of the Norse, his intense religious nature, his interest in the home—all these have left their imprint, tangible and intangible, on the people of today. A great parish church in Copenhagen is named "The Grundtvig's Church."

Denmark's comprehensive system of social legislation, and Danish village life, are also described. There are many photographs of the countryside, and some of great historical value to those who would understand the folk high school movement to which special attention is given. Dr. Manniche is, of course, one of the best known of the participant-observers of the schools.

—B.Y.L.

Built of Men. By I. Harvey Hull. Harper and Brothers, New York. 1952. $3.00.

The story of Indiana's cooperatives in terms of their contributions to community life is told by the man who has been president and manager of the Indiana Farm Bureau Cooperative Association.

Mr. Hull says that many of the early organizers of farm cooperatives in his state were deeply interested in the "ethical, social, and religious aspects." The cooperative leaders went into battle against "greed, poverty, and exploitation," in the belief that they were helping others as well as themselves and their communities to a better life.

In Indiana, many of the cooperative organizers were also active workers in their local churches. They were men of conviction who believed that the economic organizations they were building should conform "as closely as possible to the teachings of brotherhood as advocated by the Christian Church."

He notes that while church members had places of leadership in Indiana's cooperatives, the "church as an institution sometimes had a retarding influence." "Ministers were reluctant to approve the idea. . . ."

A great change has come about. Mr. Hull now finds most ministers in his state supporting the "co-op idea." He quotes a recent statement by the Council for Social Action, Congregational-Christian Churches: "We favor and support the agricultural cooperatives, and we hope to see them expand their areas of service."

The Nazarene's teachings are the only ones "that will prevent man from destroying himself," thinks Mr. Hull. The greatest need of cooperatives, he says, is men and women who can work together harmoniously and understand one another. "Churches help build that kind of men."

—B.Y.L.

School at Garrett Institute

• Garrett Biblical Institute's Interdenominational Rural School had an attendance of sixty-seven men and women representing eleven denominations from seventeen states and two foreign countries this year.

Courses offered were: "The Rural Community," Dr. Harold Hoffsommer, head of the Department of Sociology, University of Maryland; "Agricultural Economics," Dr. Mervin G. Smith, Agricultural Economics, Extension Service, Ohio State University; and "Program of the Rural Church," Richard W. Miller, Professor of Church Administration, Garrett Biblical Institute, Evanston, Illinois. Mr. Miller also served as the director of the Rural School in the absence of Dr. Rockwell C. Smith who was traveling in Europe.

From Merom, Ind.

• When I moved to one rural parish the garden beside the parsonage was choked with witch-grass. One day as I was digging it out, a spadeful at a time, the wife of a sharecropper stopped to visit. "What do you do," I asked, "when you get a garden covered with witch-grass?" She said, "You move off." This morning there was no desire to move away from Merom as I feasted on grapes from vines planted by the Rev. Carl Landess. The rural ministry would be a still happier life if every pastor would make it his aim to leave in each parsonage yard more trees bearing fruits and nuts, more raspberry bushes, strawberry, asparagus, and rhubarb plants, shrubbery and flowers than he found.

—Alan T. Jones